

A
S E R M O N

Preach'd before the Right Honorable the

L O R D - M A Y O R,

THE
Court of ALDERMEN, and SHERIFFS,

AND THE
GOVERNORS of the several HOSPITALS within
the CITY of LONDON: In the Parish-
Church of St. BRIDGET, on Monday in Easter-
Week, 1741.

By MATTHIAS Lord Bishop of Chichester.

L O N D O N:

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LAMBERT MAYOR.

*The first Court held on Tuesday the 7th Day
of April 1741; and in the fourteenth
Year of the Reign of King GEORGE
the Second, of Great-Britain, &c.*

IT is Ordered, That the Thanks of this Court be given
to the Right Reverend Father in God, the Lord
Bishop of *Chichester*, for his Sermon preached before
this Court, and the Governors of the several Hospitals
of this City, at the Parish Church of *St. Bridget*, on
Monday in Easter-Week last, and that his Lordship be
desired to Print the same. MAN.

I CO R. vii. 17.

But as God hath distributed to every Man, as the Lord hath called every one, so let him walk.

ST. PAUL's Design in this Chapter, is to correct a Mistake his new Converts at *Corinth* had fallen into, viz. that all the civil Ties and Obligations they had been under, whilst they were Heathens, were cancelled by their becoming Christians; That the Gospel had set their Bodies, as well as their Souls at Liberty, and redeem'd them from all temporal as well as spiritual Slavery.

An Opinion, borrowed ('tis likely) from a Principle of the *Pharisees*, instilled by them into their *Profelytes of Justice*, that Baptism and Circumcision, by stamping a new Character upon them, and conveying as it were a new Soul into them, had thereby discharged them from all former Relations.

But St. Paul lets them know, that the Gospel having made no Alteration in Men's outward Conditions, every one ought to abide still in the same State, wherein he was called to the Christian Faith; performing the Duties of that State, and acting as became the Circumstances of his Condition.

This is St. Paul's Meaning in the Words of the Text, which, with a little Variation, may be applied to all States and Conditions of Life whatsoever. For every Man has some Province assigned him, some character to sustain. He is intrusted with certain Talents, not to be squandered away in private Gratifications, or *kept hid in a Napkin*; but to be managed and improved for the Service and Benefit of Mankind. *As every one* (says St. Peter, 1 Pet. iv. 10.) *hath received a Gift, (or special Talent) even so minister the same one to another,*

4 *A Sermon preached before the*

notber, as good Stewards of the manifold Grace of God. Nay the same Person may be called to different States, and be invested with several Characters and Capacities together; provided the Duties resulting from each of those Capacities, do not clash and interfere with one another, but may be jointly performed.

In this Discourse I shall shew,

I. What are the different Callings and Conditions of Men in the World.

II. I shall apply what shall be said to the Occasion of our being met together at this Time.

I. What are the different Callings and Conditions of Men in the World.

If we consider Man under his general Character, of a Being endowed with Reason and Understanding, and a Power of chusing and determining his own Actions, and influenced by the Fears and Hopes of future Rewards and Punishments; his Business will be to conform his Life and Actions to the Will of God, as far as he can discover it by Reason and Revelation; in order to recommend himself to the Divine Favour, with respect both to this Life, and the Life to come. That is, Religion as the best and noblest Use of all our Powers and Faculties, ought to be our first and chief Employment.

Some indeed there are, not willing to think that this should be their Calling, who would be glad to give no Account of their Actions hereafter, that they may be at liberty, without Remorse or Anguish, to live idle and dissolute Lives, and take their Pastime here as they do. But these are only the wild Opinions of the loose unthinking Part of Mankind. No serious Person can give into such Notions, without renouncing his Reason; no Christian can embrace them, without forsaking his Master, and disclaiming his Doctrine. That *the Kingdom of God and his Righteousness* should be sought with the warmest Zeal and most constant Application, is a Truth too clear and evident to be debated among Christians.

2. A.

2. A Second way of considering Man may be with respect to his internal Endowments and Accomplishments, as his Reason is more or less refined, his Mind more or less enriched, with those Arts and Habits, which by Study and Industry and Experience he may have acquired: Or else as clogged with natural Imperfections, or such Defects of Body or Mind as he could not help. There is an infinite Variety in Men, with respect to the number, nature and degree of their Attainments; and consequently, the Duties resulting from State and Condition will be as various. It would be a black Reflexion upon the Justice of God's Providence, to represent him to Ourselves, requiring the same Duties from such, as thro' the natural Slowness of their Parts, the neglect of their Parents or Teachers, or other Circumstances of their Education, have had less means and opportunity of Knowledge; as from those who have had greater Capacities and Advantages of doing Good. But yet they shall be accountable for what they have: If they *commit things worthy of few Stripes, they shall be beaten with but few Stripes*: As on the contrary, he that has larger Attainments, and yet offends, *shall be beaten with many*, Luke xii. 48.

3. A Third way of considering Man may be with respect to his outward Circumstances, such as Poverty and Riches, Liberty and Confinement, Honour or Disgrace, and the like. There are many, that have but one poor *Mite* to throw into the Treasury, that are chained down to the low Concerns, and Drudgeries of human Life; and never with all their Pains can raise themselves above the uneasy Thoughts of wanting the Necessaries of Life. These Men being in a low Situation, can have no prospect of Things at all. Their Views and Powers are confin'd within narrow Bounds and Limits, and they have but a small Sphere to act in; yet, if they actuate that Sphere, they do all that is required of 'em, and that is their Condition. They may sometimes be able by Advice, Example, or some degree of Assistance, to advance the Interest of some of those within their little Sphere; and if they do so, they do their Duty, as much, and will be as much

much rewarded, as if they had Abilities and Skill to advance the Interest of a Kingdom: At least they may have Abilities and Inclination to support themselves and their Families; and if they do this, tho' they can do no more, yet they please God, promote his Glory, and are in some degree beneficial to Society; the End that all Men ought to look to in all their Actions.

If the most needy Sort of Men, have a larger Center than themselves; I think, I need not go to prove, that they whom God hath blessed with Prosperity, that such as have greater Abilities, ought to make a suitable Improvement of those Abilities. It is impossible to think that Riches, Greatness, and Esteem and Honour, were bestowed by the bountiful Hand that gave them, to render the Possessors of them the more useless to Society; only the better to enable them to find out more artificial Methods of Luxury and Self-Indulgence, and new Ways of gratifying their sensual Inclinations. *We are not so framed by Nature* (says a Heathen Writer) *as if we were made only for Sport, and Pastime, and Self-Delight; but for more serious Business, for greater and weightier Employment:* That is, to be beneficial to Mankind. Nay, the Schemes of Moral Duty framed by the wiser Heathens, were all calculated for the Publick Good. The Superstructure was excellent, how defective soever the Foundation might be. But I am sure both Superstructure and Foundation have been much improved and strengthened by Revelation: There being no one Duty more expressly commanded in the Gospel, more frequently inculcated, or that has greater Rewards annexed to it, than doing Good unto all Men, even our bitterest Enemies, according to the utmost of our Abilities.

4. A Fourth way of considering Man may be in those Relations he bears to others; as that of Magistrate or Subject, Citizen or Stranger, Benefactor or Receiver, Teacher or Learner and the like. Each State or Character Men bear, has different Obligations adhering to it, each of which it wou'd be long and tedious, nay almost infinite to relate. But
whatever

whatever Business and Employment, being good and lawful, and suitable to each Man under any, or in all these Respects, *that* is the Work assigned him by God Almighty, and ought to be the Subject of his Care and Application; always in a due Subordination to the great End, and chief Employment of Mankind.

Our chief and general Work (as I before observed) is to secure our own eternal Happiness and Salvation; and to promote the Good and Benefit of Mankind: But in what Method each particular Man is obliged to prosecute that great and noble End, and in what Proportion and Degree he is bound to contribute towards it, must be determined by those particular Abilities and Opportunities he may have of doing it. As we are all under some Relation with Respect both to God and Man, we are bound by the Engagements both of Nature and Religion, to cast each his Symbol into the Publick Stock; and we shall be called to a strict Account at the last Day, for not doing this, as well as for the Omission of any other Part of our Duty. It will fare never the worse with us at that Day for having been unskilful Managers of our worldly Affairs, for having fallen into Misfortunes, and made many Mistakes in the conduct of Life, if so be, we endeavoured all we cou'd to be wise in Matters that concerned the Glory of God, and the Good of Man: And there is no Wisdom or Power that will be rewarded, that is not some way or other made subservient to those Ends.

Men by Application and Industry may come to understand Languages and Sciences, or Trade and Commerce, or the Policies and Interests of Kingdoms; and raise large Fortunes, or arrive at Places of great Power and Dignity in the Commonwealth; yet, unless they lay out those Talents, in being useful to the World, they will serve only to swell their Accounts, and aggravate their Condemnation. Which Rule is so universal, that the greatest Princes are no more exempted from it, than the meanest of their Subjects. Nay, theirs is of all others the most laborious and difficult Employment, carrying along with it the strongest Obligations to do Good, to reward Vir-
tue.

tue and punish Vice; to check the Sallies of intemperate Zeal on all hands, to restrain Parties from hurting themselves, or the Publick, or one another; to preserve the Peace and good Order, and procure the Welfare and Happiness of their Subjects. The Employment therefore and Condition of every Man, from the highest to the lowest, is to be serviceable all they can, in every thing within their Reach and Compass, to the Glory of God, and the Good of Man.

Secondly, To apply now what has been said to the Occasion of our being met together at this Time.

Those publick Charities, which it is now my Business to recommend to the Care and Patronage of this Honourable Assembly, and to the Encouragement of all well-disposed Persons, were founded for those Purposes, which I have shewn to be the End of our *Calling* as we are Men, and as we are Christians. They were not designed to cherish Sloth, or harbour Ignorance, or pamper Luxury, but to encourage Industry, suppress Vice, and promote Virtue and Religion, on which the flourishing State of all Governments depends. They are not good Effects springing from bad Causes, from a blind Superstition and misguided Zeal; nor are they the Monuments of Wealth ill-got, intended to atone for Injustice and Oppression; but the genuine Fruits of Minds touched with a lively Sense of the Love of God, and of the Wants and Miseries of human Life.

Some of these Foundations are endowed with Revenues not inconsiderable; yet such as by no means answer the Expence of those Services they have been appropriated to: In-
somuch that the worthy Governors of them, have found it necessary on many urgent Occasions, not only to bestow their own Charity, as well as their constant Care and Pains; but likewise to use their Credit and Interest, in procuring Benefactions and Contributions for the support of them. Others of them, (a) have so little certain to depend upon at present, that without the Assistance of good and charitable People, it will be impossible to keep on foot Designs, in the highest

(a) *London Work-House.*

Right Honourable the LORD MAYOR, &c. 9

manner useful to the Publick. So that notwithstanding the many Extraordinary Things done of late Years for the Relief of the Poor, you will find by the Report of the last Year's Account, which will now be read to you, that there is still a large Field left for the Exercise of your Charity, and for bestowing it on such of the Cases that will be laid before you, as you shall judge most to need and deserve it,

Here the Report was read.

In the Heathen World, such as had preserved their Country by their Valour, or done it eminent Service, by framing wise and good Laws, for the Benefit of the Publick; or who erected Monuments of their Bounty, of lasting and general Use, were esteemed and honoured whilst living, and worshipped as Gods after their Deaths. From which Source chiefly the Idolatry of the ancient Heathen Nations seems to have been derived: And in the Primitive Church, anniversary Memorials and Festivals were appointed, in Honour of the Confessors and Martyrs, which at length degenerated into a *Will-worship*, little less idolatrous and superstitious, than was that of the Heathens. Hence arose Purgatory, with such a long train of Errors and Abuses, as in two or three Centuries, proved no less grievous to the State, than destructive of the true Ends of Religion.

When the Light of the Gospel was suffered to shine out, it soon scattered those thick Mists, and cured us of those foul Errors, with which the Craft of Popery had blinded our Understandings. Had we lived in those Times of Ignorance and Superstition, or had they reigned here still as they did formerly, we know what would have been our Employment on these solemn Occasions, and at such Seasons: We should have been praying to, or for our departed Ancestors.

But true Religion has long since banished all such unsound and dangerous *Will-worship*, assuring us, that Prayers and Sacrifices for Souls departed, are very unsuitable Returns, not capable of reaching them, or being at all advantageous to them. It teaches us likewise, that our properest way of

shewing our Esteem for deceased Benefactors, is, with returning Thanks to God for them, to answer their Intentions, and carry on their Designs, by making them as extensive and beneficial as we can: By supplying all such Deficiencies, as the Rust of Time, and unforeseen Casualties and Accidents are apt to bring on the wisest Institutions, and best-laid Designs.

The pious Founders of these Hospitals and Work-Houses, by making a constant and lasting Provision, for such as should stand in need of their Munificence, were great Benefactors not only to the Times wherein they lived, but likewise to us their Posterity. For they maintain those poor Orphans, and relieve those wounded and diseased Persons, who otherwise, whilst either revealed or natural Religion had any Influence upon us, or we had any Sense of Humanity, must have been relieved and supported at our Expence.

Justice and Charity forbid us to think, that they proposed any Ends to themselves by these Foundations, but to do Good, and to stir up others to follow the Pattern they set before them. And those Ends were never better answered than in the present Age; which has abounded in Works of Compassion and Charity of all Sorts, and can furnish out, in particular, One Instance, of an Endowment for the sick and diseased, by a single Member of this City, as will do Credit and Service to his City and Country, to future Generations. By which (as was said of *Abel*) *he being dead yet speaketh*; and I trust will speak, and do Good to the latest Posterity.

For tho' Luxury, in all its Branches, has spread it self far and wide, and the Times are justly complained of, as being very bad and corrupt in other Respects; yet the Streams of Charity, taking their Rise from this Great and Opulent City, have from thence diffused themselves into many other Parts of the Kingdom; for spreading the Light of the Gospel into the dark Corners of the Earth; and for healing all manner of Infirmities and Diseases.

The Charities before you, supply the Wants both of the Body and the Mind: They serve to improve and cultivate the
one,

one, and they provide for the Necessities of the other : They take in most of the Calamities which human Life is liable to.

Some of them feed, cloath, and instruct in the fundamental Parts of Religion, the Young and Helpless, who have been left ready to starve for want of the Necessaries of Life ; train them up to a Sense of Religion and Virtue, and to Labour and Industry ; and educate them in such a manner as may make them useful to the World in those low Stations, wherein Providence has placed them.

Others of them relieve such, whom the hand of Providence hath thought fit to afflict, with respect either to the Body or the Mind ; who either are racked with violent and acute Pains, or who languish and pine away under inveterate Illnesses, or who being distracted with frantick, or overpowered with melancholy Madness, are not sensible of their sad Condition, or capable of using themselves any Means for their Recovery.

When we persuade Men *to break off their Iniquity by Repentance*, and try to turn the Course of their Actions against the strong Current of their Passions ; it is often impossible to prevail with them to forsake those Vices, which they have long accustomed themselves to. And therefore I cannot but think it a great Advantage to the Preacher upon this Occasion, that whilst he excites your Compassion to those poor and fatherless Children, and to such distressed Objects as now lie in Hospitals ; he is to persuade you to nothing, but what is highly agreeable to natural Inclination, and what your Humanity would of it self have prompted you to have done. For would you consider their unhappy Condition, and retire into your selves, you would find somewhat within you, that would plead their Cause much better, and urge you more effectually to be compassionate to them, than I can take upon me to do, by any Arguments or Persuasion that I can use : I mean those painful Sensations, which great Want or great Misery in others, naturally produces in our selves.

For however some atheistical Philosophers, both of ancient and modern Times, have laid it down as a maxim, that Men are by Nature Enemies to their own Kind, and are by her disposed to annoy and prey upon one another; yet such Maxims (besides that they sink Human Nature below that of Brutes, and vilify the Author of it) are not founded upon Matter of Fact, nor do they agree with Experience and Observation.

It is true, that the Seeds of Humanity intervoven with the Frame of our Nature, will sometimes by false Notions of Religion, by the blind Zeal of Superstition, and the wild Freaks of Enthusiasm be turned into Hard-heartedness and Cruelty; and Men by engaging in vicious Courses, and proceeding from one Wickedness to another, may by degrees transform themselves into Monsters. But except these Cases, we do by a kind of *mechanical* Sympathy, pity the Sighs and Groans of such as are in Misery, and it is Pain to us not to be able to relieve them. And as all Pity is mixed with some Grief and Concern, we are not willing to add Weight to, but desirous for our own sake, to alleviate their Sufferings. We are not hewn out of Rocks, but have in us such a natural Tendernefs, as always inclines us to be merciful and compassionate, where the Impressions of Nature, have not been effaced by wrong Principles, or extinguished by Vice.

If then you think it a great Mercy, that you enjoy your Health and Strength; express your Thankfulness to God for it, by relieving those poor People, who now lye confined on the Bed of Sicknefs, and have nothing but Charity to depend upon for their Recovery. If you esteem it an invaluable Blessing, that you have the Light of your Reason to order your Affairs, and should think the Loss of it, the greatest Misfortune that could befall you in this World, have some Compassion on those miserable Creatures, who have lost the Use of theirs, and help to restore them to their Understandings; who are so much the greater Objects of your Charity, as they can do nothing for themselves.

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The Hospitals*, which provide Materials and Labour, and find Work for the Poor; which furnish the younger Sort, with such, as their Years and Strength will enable them to do, and compel idle Vagabonds *in the Sweat of their Face to eat their Bread*; have such an apparent Usefulness in preventing the Mischiefs of Idleness and Debauchery, that it would greatly tend to promote the Good of the whole Kingdom, if all such, as either are impotent and cannot work, or who want Employment, could be maintained in the same way. Where Work-houses have been set up, (as there have been many of late Years in and about this City) the Success has answered, in lowering the Poor-rates, beyond what could be expected, before the Experiment was tried. Which should methinks encourage all Parishes to endeavour to maintain their Poor, by finding Work for them. I will not take upon me to dictate, but give me leave to mention under this Head, what was suggested to the publick many Years ago, by a Writer well skilled in the Art of reasoning by Figures upon Matters of Government.

“ The Poor-rates in the latter End of King *Charles* the
“ Second’s Reign came to about 665, 362 *l.* and we have
“ Reason to think they are now much higher, because
“ of the great Decay in our foreign Trade, and home Ma-
“ nufactures. Besides which Sum, there is yearly given a
“ vast deal to their Relief in voluntary Charity and Con-
“ tributions; so that in time of Peace, we pay near as much
“ to the Poor, as to the Maintenance of the Government,
“ and for our Protection.

“ But as this Money is managed in most Places, instead of
“ relieving such as are truly poor and impotent (which the
“ Laws design) it serves only to nourish and encrease Vice
“ and Sloth in the Kingdom.

* Bridewell Hospital and London Work-house.

" If publick Work-houses were set up in every Town
 " and County; and if the Works and Manufactures proper
 " for every Place and Country, were fixed and established
 " in it, the Poor would be encouraged and invited to La-
 " bour and Industry; especially if the Magistrate made Use
 " of his coercive Power upon such as are vicious and idle*.

In our Neighbouring Common-wealth, by a disposal of the Poor into Hospitals or Work-houses, as they are fit or unfit for Labour, they are provided for in such a manner, that no sad Spectacles to move Compassion, no Beggars are to be seen among them. As they think it Charity, to provide for the young and old, and the sick and the impotent Poor, they think it a Justice they owe the Publick, to suffer none that have Health and can Work, to live like Drones upon the Labours of other Men.

Designs of this kind, may perhaps be more practicable and easy, where the Cities and Towns are large, where great Numbers are confined in a narrow Compass, and the Soil producing little, the People subsist by Trade and Manufactures; than where the Extent of Territory is larger, and the Country more thinly inhabited. But as we are a Nation abounding in manual Arts of all Sorts, and labouring People are so great a part of the Strength and Riches of every Kingdom, one would hope, that some Time or other a Way would be found out, to make those Hands useful to the Publick, which are now such a dead Weight and Heavy Burden upon it†.

* *Essay on Ways and Means*, published 1695, p. 141.

† The real and true Objects of Charity, would cost the Nation but little to maintain them; and 'tis to be doubted they have the least share in the publick Relief.

The Wisdom of a Parliament, may in time find out a Way to make such Persons useful and profitable to the Nation, who at present are a heavy Burden upon it.

If all the Hands in this Kingdom that are able, were employ'd in useful Labour, our Manufactures would so increase, that the Common-wealth would be thereby greatly enriched, and the Poor instead of being a Charge, would be a Benefit to the Kingdom.

If the Poor were encouraged, and where there is occasion, compelled to maintain themselves; the Pound-rate would be much lessened in every County; and if the Nation were a little eased of that Burden, we should be in some Degree, abler

I have not in this Discourse laid before you the Nature and Properties of Charity with the several Motives and Obligations to the Practice of this Duty; nor have I now time for Doing it.

To do Justice to the *trading Part* of the Nation, no Order of Men seem to understand this Duty better; or less to need its being inculcated upon them. None have been more chearful and large Contributors on all publick Occasions; none so free, to do good in one very useful and exemplary Way, both in their Life-times, and at their Deaths, *viz.* Erecting Hospitals for the Sick, and Alms-houses for such of the aged Poor, who having lived reputably have fallen into Misfortunes; as will do Honour to their Memories, that will survive all the costliest Monuments for the Dead. And with all due Thankfulness it ought to be acknowledged, that the Governors of the Hospitals and Work-houses of this City, have discharged the Trust reposed in them, not only with Fidelity but Zeal, beyond what is done commonly by private Men: So that you need not fear any Misapplication of your Charity, that it will be diverted from its proper Channel, to run in By-streams, and serve little Designs.

There remains now but one thing more, which, give me leave to remind you of, and recommend to you. And that is, that whatever you design to do in the Way of Charity, that you take care to do it, whilst you have Opportunity, lest sudden Death should surprize you, or some violent Disease so disorder your Reason, that you may then be no more fit for doing any Work tho' still living, than if you were naturally dead. *That you work the Work of him that sent you while it is Day; before the Night cometh in which no Man can Work.* For as the Royal Preacher observes, *there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.* And therefore, *Whatsoever thy Hand findeth to do, do it with thy Might;* or, as the Septua-

to support the Expence of the War, and Land would be eased, upon which the Poor-rate is a certain Charge. *Essay on Ways and Means, p. 142.*

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gint renders it, Do it according to the utmost of thy Ability in Charity; that, whenever it shall please God to call you hence, and require of you an Account of your Stewardship, how you employed those Talents he hath given you here, you may be prepared to do it, in full Assurance of receiving your Reward, and hearing those most transporting Words, spoken to the Good Steward in the Gospel, *Well done good and faithful Servant, thou hast been faithful in a Little, I will make thee Ruler over Much, enter thou into the Joy of thy Lord.*



A True REPORT of the great Number of Poor Children, and other Poor People, maintain'd in the several HOSPITALS under the Pious Care of the LORD-MAYOR, Commonalty, and Citizens of the City of LONDON, the Year last past.

CHRIST'S HOSPITAL.

CHILDREN put forth Apprentices, and Discharged out of *Christ's Hospital* the Year last past 153; Ten whereof being instructed in the MATHEMATICKS and NAVIGATION, were placed forth Apprentices to Commanders of Ships, out of the Mathematical-School, founded by his late Majesty King CHARLES the Second of Blessed Memory.

Children Buried the Year last past 18

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House and at Nurse elsewhere 985, and 128 newly admitted, amounting in all to 1113

The Names of all which are registered in the Books kept in the said Hospital, and are to be seen, as also when and whence they were admitted.

That the Revenue of the Hospital having greatly suffered by several dreadful Fires in and about *London*, and otherwise, and the Governors having been at vast Expence, for Accommodating poor Orphans, in Purchasing and Building of convenient Houses, or Nurseries, at *Hertford* and *Ware* for their Reception, and in maintaining of Masters, Ushers, and other proper Officers there: And the Sick Ward in the said Hospital having by length of time become ruinous, and in great danger

danger of falling, hath unavoidably occasion'd the rebuilding of the same, which has been finished at a very great Expence of the Money of the said Hospital: And the annual encrease of Children having made it absolutely necessary for the Governors to engage in the new building of two additional Wards for the said Children's Reception, which said Buildings have been likewise finished at the like Charge and Expence of the said Hospital: And the Hospital's Revenue, without casual Benefactions, being not sufficient to defray the Charge of maintaining so large a Number of Children as they do, together with the great Expence of the said New Buildings. It is therefore to be hoped, and wished for, that in regard to a Work so Charitable, Useful, and Commendable (being for the Relief of Necessitous Orphans and Infants, the Advancement of the Christian Religion, and the Good of the Kingdom) all Charitable and Worthy Good Christians will readily and liberally Contribute to the Support and Encouragement of so good and pious a Work.

ST. BARTHOLOMEW'S HOSPITAL.

THERE have been Cur'd and Discharg'd from St. Bartholomew's Hospital, the Year last past of Wounded, Maimed, Sick and Diseased Persons out of this great City and other Parts of his Majesty's Dominions and foreign Parts 4638, many of them relieved with Money and other Necessaries at their departure to accommodate them in their return to their several Habitations. ———

Cured of Ruptures, and Trusses provided for them, being a particular Charity ——— 103

Buried this Year after much Charge in their Illness 364

Remaining under Cure at the Charge of the said Hospital 681

So that there are and have been under the Care of the said Hospital, the Year last past, of Poor, Sick and Lame Persons, destitute of all other Relief, in all ——— 5786

This Hospital having happily escap'd the great Fire of the City of London, the Buildings thereof were by length of Time become

become very ruinous and dangerous, for which reason the Governours, by a voluntary Subscription amongst themselves and other Charitable Persons, have already new built and finished two Piles of Building, one of them consisting of a large Hall for the Resort of the Governours at general Courts, a Compting-House for the meeting of Committees of Governours for the Dispatch of the Business of the Hospital, several Rooms for the examining, taking in, prescribing for, and discharging of Patients, and other necessary Offices; and the other Pile of Building consisting of Sixteen Wards, which are now furnished with Two Hundred and Forty Beds for the Use of the Poor and their Nurses, besides the Number of Patients remaining in the old Wards. And as most of the old Wards are likewise become very ruinous, the Governours, encouraged by the many charitable Donations received already, entertain Hopes of a Continuance thereof, to enable them soon to begin the building another Pile of Building for Wards for the Patients only, according to a Plan prepared for that purpose, which when compleated, will make the Hospital more regular and more useful, and enlarge the same for the Reception of a greater Number of Patients, which is much wanted.

And as the constant annual Charge of Maintaining and Relieving the great Number of Poor now in the Hospital, much exceeds the Revenue thereof, the charitable Assistance of all Persons is humbly desired to enable the Governours as well to support the present Charity as to accomplish the future Enlargement thereof, a Charity very necessary for preserving the Lives of so many miserable People, who would otherwise perish, were it not for that Relief which by the Blessing of God, they daily receive from the said Hospital.

ST. THOMAS'S HOSPITAL.

THERE have been Cured and Discharged from St. Thomas's Hospital in Southwark, this last Year, of Wounded, Maimed, Sick and Diseased Persons 6191, many of whom have been relieved with Money and Necessaries at their Departure to accommodate and support them in their Journeys to their several Countries and Habitations. —————

6191

Buried from thence this Year, after much Charge } 296
in their Sickness ————— }

Remaining under Care at the Charge of the said Hospital 735

So that there are and have been this Year, of poor }
miserable Objects under the Cure of the said Hospital, } 7222
and destitute of other proper Cure, in all ————— }

The Number of Persons constantly relieved in this Hospital being so large as from the above and other annual Accounts appears, the Provisions of Food and Physick, and the Care of able Physicians and Surgeons and other requisite Assistance, occasion a great and continual Expence, and the Hospital also frequently requiring large Repairs and Rebuildings, the whole certain Revenue falls extreamly short of defraying the necessary Charges; and yet by the Bounty of Pious and well-dispos'd Persons, this Charity has not only been long Supported but much Enlarged. It is therefore humbly recommended to Persons alike Pious and Benevolent, that they will be pleased to enable the Governors, by Charitable Contributions, to go on in relieving the Distresses of the Maimed and Diseased Poor, so that they may be preserved and made useful Members of the Publick.

BRIDEWELL HOSPITAL.

RECEIVED this last Year into the Hospital of }
Bridewell, Vagrants and other indigent and }
miserable People, all which have had Physick, and } 372
such other Relief, at the Charge of the said Hospital, }
as their Necessities required ————— }

Maintained in the said Hospital, and brought up in }
divers Arts and Trades at the only Charge of the said } 64
Hospital, Apprentices ————— }

BETHLEM HOSPITAL.

ADMITTED into the Hospital of *Bethlem* this }
last Year, distracted Men and Women ————— } 173

Cured of their Lunacy, and Discharged thence the }
said Year, several of which were Relieved with } 119
Cloathing and Money at their Departure ————— }

Distracted

Distracted Persons Buried the last Year, after much } 46
Charge bestowed upon them in their Lunacy and Sicknefs }

Now remaining in the said Hospital under Cure, }
and provided for with Physick, Diet, and other Relief, } 233
at the Charge of the said Hospital, ——— ——— }

Besides which, divers Persons who have been Cured in the said Hospital, are provided with Physick, as Out Patients, at the Charge of the said Hospital, to prevent a Return of their Lunacy.

The Particulars of all which may be seen in the Books of the said Hospital.

There are generally above 200 Distracted Persons maintained in the Hospital of *Bethlem*, and though new Patients are from time to time admitted in the Room of those, who, by the Blessing of God, are Cured and Discharged; yet there are continual Applications made to the Governors for Admission of others; and in order to make Room for such as may probably be restored to their Senses, the Governors are obliged to reject, and turn out many, who, upon Examination, or after some time of Tryal, appear to be Incurable, and whose Case is therefore the more Deplorable as to themselves and often Dangerous to others.

Some Benefactions having been lately given to the Governors of *Bethlem* Hospital, to be applied to the Use of Incurable Lunatics, and the Governors having obtained a Grant from the City of some additional Ground in *Moorfields*, Two Buildings have been erected and finished, the one at the East End of the said Hospital for Incurable Men-Patients, and the other at the West End for Incurable Women-Patients; and there are already 93 admitted. But inasmuch as the annual Revenues of the said Hospital do not near answer the present annual Charge, there will be no Means of Supporting an additional Expence for Incurables, without the Contribution of charitable Persons, and this seems to be the only NECESSARY CHARITY for which a PROVISION is wanted in this Noble CITY.

Pray remember the Poor.

LONDON

LONDON Work-House.

A true Account (for the Year last past) of the
WORK-HOUSE in *Bishopsgate-Street*, Ere-
 cted pursuant to an Act of Parliament made in
 the 13th and 14th Years of the Reign of King
CHARLES II. which Account ends the
 25th of *March*, 1741.

C HILDREN in the House at <i>Lady-Day</i> , 1740	73
Since admitted	46
	119
Discharged and put forth Apprentice, or to Service in <i>several good Families</i>	25
Buried	3
Remaining at <i>Lady-Day</i> , 1741	91
	119

These are religiously educated, according to the Usage of
 the Church of *England*; and are employed in spinning Wool,
 sewing and knitting: They are dieted and cloathed, and duly
 taken Care of in Sicknes: They are taught to read, write,
 and cast account, whereby they are qualified for Services and
 honest Employments; and have Money given with them
 when put forth Apprentice, if Benefactor's or Freeman's
 Children of the City of *London*.

VAGABONDS, Beggars, pilfering and other young Vagrants and disorderly Persons, duly committed in the Year last past, were 469, and 40 } 509
remained at *Lady-Day*, 1740

Discharged	_____	_____	_____	_____	_____	_____	461
Buried	_____	_____	_____	_____	_____	_____	7
Remaining at <i>Lady-Day</i> , 1741							41
							509

These Vagabonds, Beggars, &c. have proper relief, and are Employed in beating Hemp and washing Linnen; who by God's Blessing and these Means, have been brought to a right Sense of their Crimes; and many of them have reformed, and used an honest Industry afterwards for their Livelihoods.

Of the Children here educated since the Year 1701, there have been discharged and placed forth Apprentice to Officers of Ships, to Trades, and to Service in several good Families, (besides those mentioned in the present Account) two thousand six hundred and sixty three; and within that time eighteen thousand nine hundred and fifty three Vagabonds, Beggars, &c. (among which were several notorious Impostors, pretending to be lame, dumb and blind) have been committed, and punished with Confinement and hard Labour in the manner above-mentioned.

Of the Children there have died three hundred and eleven, and of the Vagabonds two hundred and eight.

The Children and all others in this Work-House, are required to attend Divine Service Morning and Evening, which (in a convenient Place) is there regularly and duly performed.

BY the aforementioned Act of Parliament, power is granted for the President and Governours of this Corporation, (without Licence in *Mortmain*) to purchase or receive any Lands

Lands, Tenements, and Hereditaments, not exceeding the yearly Value of three thousand Pounds, of the Gift, Alienation or Devise of any Person or Persons; and any Goods, Chattels, or Sums of Money whatsoever, to be applied to the Uses aforesaid. But as yet the present real Estate belonging to the said Corporation (besides the Ground on which the WORK-HOUSE is situate) amounts to little more than one hundred Pounds *per Annum*; and the necessary Expence far exceeding the yearly Income, has very much increased the Debts of the House, and prevented the farther good Designs intended thereby: It is therefore humbly hoped, good and well disposed Persons will be pleased to encourage and charitably assist this most useful and beneficial Work; that so, for the future, it may be rendered more serviceable to the Publick, and carried on with greater Success: By which means poor destitute Children will be Educated, Maintained, and Employed, and kept from the Distress and Miseries those suffer who want such an Education: And pilfering and other strolling Vagrants, sturdy Beggars, lewd Night-walkers, and such other idle disorderly Persons, being punished with Confinement and hard Labour, may (from those evil and very pernicious Practices) be thereby corrected, restrained, and reformed.

N. B. By a late Act of Parliament, this Corporation can receive no farther help by Lands, Tenements, and Hereditaments.

The Premises are most humbly recommended to your pious Consideration.

G O D's Providence is our Inheritance.

F I N I S.